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rectly one was concluded, I laid him on a bed of hay or straw, and left him to the *vis medicatrix nature*. In the redoubts the Russian dead lay literally heaped on each other. No one, I believe, knows the Russian loss. I counted myself more than 400 Russians dead in less than three acres, and the wounded were beyond my calculation. Their supplications, as I passed through them, were heart-rending—when I had attended one, there were twenty unintelligible supplications from those around me to give them my surgical aid.

KINDNESS OF THE SOLDIERS TO THEIR ENEMIES AFTER BATTLE. Nothing, says a writer from the camp near Sebastopol, could exceed the attention of the English soldiers to their wounded foes; and, on the other hand, it was delightful to witness the tearful gratitude of the latter for such attention. After forty-eight hours I found the Russians in the field, still groaning from their wounds. As our own men were to be attended to first, these were necessarily left, with legs, arms, and breasts shot away, during cold nights and burning days, without care or dressing. Many a flask of brandy and water did I expend in relieving their terrible thirst; and how my heart did bleed when around the necks of every one of these soldiers I found the cross and virgin and child. When I relieved them, they expressed their gratitude, first to God, by kissing the cross, and apparently saying a short prayer; then, by holding my hand to their lips, and pressing it to their hearts, until my feelings could bear it no longer, and I longed for some private spot where I could sit down and weep.

VIEWES OF EMINENT MEN ON WAR.

D'AUBIGNE, though asserting only the general contariety of War as a custom to the spirit and principles of Christianity, has scattered through his History of the Reformation some very strong views on this subject.

Effect on the Reformation of a resort to the Sword.—"France, after having been almost reformed, at last found herself definitively Roman Catholic; the sword of her princes cast into the balance, had swayed it down. Another blade, alas! that of the reformed themselves, insured the fall of the Reformation. Hands habituated to the sword, forgot the habit of prayer; it is through the blood of its confessors, not with that of its adversaries, that the Gospel seals its triumphs; the blood shed by the sword of its defenders, extinguishes its fires, or stifles them.

With reference to the Reformation in Switzerland, he observes, "There is a principle which the history we are narrating sets forth in capital letters; it is that professed in the Gospel, where it says—**THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD.**"

Rebuke of Zwingle for reliance on the Sword.—"Nurtered in the exploits of the heroes of antiquity, he threw himself, to save reform, in the footsteps of Demosthenes and Cato, rather than in those of St. John and St. Paul. His prompt and penetrating looks were turned to the right and to the left—to the cabinets of kings and the councils of the people, whilst they should have been directed solely to God."

"This political phase of Zwingle's character, is, in the eyes of some persons, his highest claim to glory; we do not hesitate to acknowledge it as his greatest fault. The reformer, deserting the paths of the apostles, allowed himself to be led astray by the perverse example of Popery. The primitive church never opposed their persecutors but with the sentiments derived from the Gospel of peace. Faith was the only sword by which it vanquished the mighty ones of the earth. Zwingle felt clearly that, by entering into the ways of worldly politicians, he was leaving those of a minister of Christ."

“Christians could not have recourse to famine and war to secure the triumph of the Gospel, without their consciences being troubled. The Zurichers walked not in the spirit, but in the flesh; now the works of the flesh are hatred, variance, emulations, wrath, strife, seditions.”

“Zwingle was dead.—If the might of God always accompanied the might of man, what would he not have done for the reformation in Switzerland, and even in the empire! But he had wielded an arm that God had forbidden; the helmet had covered his head, and he had grasped the halberd. His more devoted friends were themselves astonished, and exclaimed,—‘We know not what to say! a bishop in arms!’”

“An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal, and had appealed to arms and to battle. But God reigns; he punishes the churches and the people who turn Him aside from his ways. We have taken a few stones and piled them as a monument on the battle field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God’s Book,—‘Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.’ And on the other, this declaration of the Head of the Church, ‘My kingdom is not of this world.’”

Warlike influence of History on the Young.—All the entertainment and talk of history is of nothing almost but of fighting and killing; and the honor and renown which are bestowed on conquerors, who for the most part are mere butchers of mankind, mislead growing youth, who by these means come to think slaughters the laudable business of mankind, and the most heroic of virtues.—*John Locke.*

OUR MILITARY EXPENSES.

From the recent annual Reports to Congress, we condense the following results as a part of what we are spending for war purposes in a time of peace.

“The usual and ordinary expenditures last year were as follows:—

Civil list,	\$4,649,384 98
Foreign intercourse,	7,726,677 13
Miscellaneous,	13,531,310 33
Interior department,	2,609,054 70
War department,	11,933,629 48
Navy department,	10,768,132 89
Redemption of public debt, interest and premium,	24,336,580 66

Total, \$75,554,770 17

Here are for the Army and Navy together more than twenty-two and a half millions, and nearly twenty-four and a half in payment of war debts; in all about \$47,000,000, besides many millions more that are covered up under miscellaneous expenses, and the interior department—more than twenty times as much as the average annual contributions of all Christendom for the last ten years to spread the gospel among the heathen!